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Sex Crimes Among Juveniles

A STUDY OF VARIOUS DELINQUENCIES

By D. O. CAULDWELL, M.D., Sc.D.

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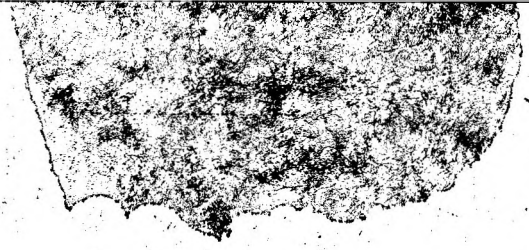

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By E. Haldeman-Julius

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WHAT THIS BOOKLET COVERS

If you are in the habit of removing the icing from a cake in order to see what the cake looks like before eating it, then you may just turn the pages to see what you may find in this book. But, a cake is more tasty with the icing left on, and you'll enjoy this book better if you read this preface.

The title of this book gives a good idea of the book's contents, but a title isn't a book. I could enjoy reading any number of books by the same title—written by different authors.

The object of this book is to inform, and while informing, to entertain. All of us do not see matters alike. In this I will always grant the other person a right to his views and the liberty to freely express them. In return I ask the same privilege.

The best of friends violently disagree on various ideas. Difference of opinion creates progress. We must remember the simple little story about the man who was glad all men did not see alike—all men would have wanted his wife—and there was the fellow who was glad everybody didn't like chocolate ice cream. One man didn't want his children schooled at all if they had to attend schools supported by money raised from liquor taxation. Knowing the man, you could understand that it mattered little to him whether his children were schooled at all.

In this book you will find many topics. In writing about parental delinquency I have discussed matters familiar to all, yet heeded and understood by a precious few. How do children (juveniles) react when their parents fail to honestly answer their sex questions, yet pique their interest by their "doings in bed" in the same room with the children who, in the darkness, are supposed to be asleep?

Is juvenile sex crime treated alike in all states and by all courts? Of course not, but I've written about the differences.

A topic, "A Look at the Records," tells about sex offenders in institutions. Do our various *jails* house a large number of juvenile sex offenders?

Why are young girls promiscuous? Are they prompted by a strong sex desire or urge? Are they "loose" just to be wtih the "gang"? Does spite have anything to do with it? Some honest facts are presented on the subject.

What about the law and the *rod?*

Do you have an idea as to what happens to many homeless children? You'll read about it under the title, "A Typical Juvenile Situation."

"Is a Child an Animal?" Until 1874, a child had no legal status in the State of New York. The American Society for the Prevention of Cruelty to Animals rescued a child from torture—being beaten with scissors—by learning that a child is an animal. Under this title you'll find some interesting data about filthy pictures taken by the City Club of New York in the "gay nineties."

"Some Adult Delinquencies" tells of some striking cases in the news. A man said he killed his aged mother because her number came up on the radio dial. One aged woman, on the other hand, killed her equally aged mate, scattered his parts about the premises and then calmly told the police all about it. When it appeared that the police were finished with questioning her or that she had told them everything she asked, like a child, "Now can I go home?"

"Law and Penology" provides interesting facts. I have given a brief interpretation of some of these and have told just a little about the old philosopher, Marcus Aurelius.

What do you know or care about "Organized Charity"?

What about "Mental Delinquency"? A woman who thinks she's smart hears voices through trumpets in the "broad open daylight."

Have you read Guy de Maupassant's "Delinquent Marquis de Fumerol"? It tells how a dead man was converted—the poor old rake. He spent an incalculable fortune on women only to be reduced to but two "mistresses" in his last perhaps somewhat miserable days.

Do you go all out on theories and tests? I have given some down-to-earth facts about these. Because it illustrated over-optimism about theories and tests, I have told about my own army medical (physical) examination. If the doctors had been *right,* it's probable that by now I couldn't *write.*

What about the value of "truth" serum, hypnosis, narco-hypnosis? Do you confuse medical hypnosis with the old side-show hypnosis which has provided us with many laughs? What about lie-detectors? Can scientific diagnosis through hypnosis help in treating so-called delinquents? Is it ever so mysterious?

Well, there's a fair look at the icing.

Let's have a try at the cake.

DIFFERENT KINDS OF DELINQUENCY

For as long as I can remember I have been hearing that the world was going to the dogs, to the devil, or to pot. For equally as long I have thought that most of what I heard about this was abominable tommyrot.

Young folks (juveniles) have long been the target of sadistic pseudo-reformers. Yet, if we are to believe the geological records indelibly written on the sands of time, we must acknowledge that basically, modern man differs from his pre-historic ancestor simply because of a difference in intellect and a vast difference in environment. And this applies to juvenility. Basically the juvenile nature is much the same as that of our progenitors of untold ages ago. Our modern morality seems to differ considerably. Adults and juveniles of even a few thousand years ago were far less inhibited than is true of the human of modern times.

When I was a child the life span was much shorter than it is today. We had just emerged from the "gay nineties" and had entered a period of marked severity. Jolly daredevils defied stern Puritanism and an animated world marched on to progress. Gone today, except in a few quite backward communities, are the brothers who sat in the "amen" corners and, at appropriate moments, called out a hearty "amen" between squirts of tobacco juice into cuspidors and their beards and—of course—innocent little naps. There were, in those days, just as many little Nells whose fathers had shotguns as there are today. And history tells us that there have always been little Nells. Of course, as long as there were little Nells there were gay young rascals to seduce them—and for as long as I can remember the gay young rascals have married the sweet little Nells—whether or not they married the exact right one every time. Such was the morality of an earlier day. Such is the morality of today.

Various delinquencies might form the basis of many intriguing narratives, but the unromantic lexicographers, in reducing the meaning of the word delinquency to its simplest form, have spoiled romance. Delinquency in its simplest form means a fault. We consider delinquencies, however, under numerous classifications. Some classifications are, legal delinquencies, economic delinquencies, environmental delinquencies and moral delinquencies. Pseudo-reformers shout the loudest about the last one.

Sometimes a delinquency may be regarded as a public sore. One such kind of delinquency may be labeled as State Delinquency. This is that form of delinquency in which the sovereign state is at fault. The sovereign state maintains various juvenile agencies, and the aims of almost none of these are to actually help so-called erring juvenility. To be sure, various homes and welfare departments are maintained for juveniles to the end that life be maintained. Just as surely, undesirable institutions, such as politically managed reformatories and incompetent Juvenile Courts are maintained, and these frequently smudge juvenile lives with black marks which are carried with greater damaging effects through life than would be the simple scars of a branding iron.

Justice and state morality are rarely the same in any two legal jurisdictions. In one state a 15-year-old boy killed his 5-year-old niece. Sex was allegedly connected with the offense. Doctors said the boy was mentally ill. A judge said he knew the difference between right and wrong. The boy was sentenced to 207 years of *jail*. In a different state a 14-year-old, serving in the capacity of a "baby-sitter" became curious

about sex and took a peep at his little 3-year-old charge. She cried. He finally stopped her crying by drowning her in the bathtub. He was paroled to a juvenile court which was to "henceforth supervise his life."

Spinach is spinach whether in California or Florida. But delinquency in Illinois (the state of the offense of the first boy referred to) and delinquency in New York (the state of the second boy mentioned) are, it seems, entirely different. And, in Georgia, delinquency is of a different brand, for in Atlanta, a group of boys formed an "obscene cult." Discovered, these boys were hailed into court. A wise judge investigated. "Not one of those boys," said the wise judge, "had been given any sex instruction by their parents." And so, we find another delinquency classification—parental delinquency. Doubtless most of these parents compelled their boys to go to church and Sunday school and felt that they were bringing their boys up in the "nurture and admonition of the Lord." This brings us face to face with still a different classification of delinquency—the delinquency of the church.

During the war the federal government planned a campaign which stood a chance of practically making the country as free from venereal disease as it is today free from the plagues of small pox and yellow fever. The Roman Catholic Church in the United States literally made the federal government pull in its horns and call off the campaign. Doubting Thomases should be able to get full details of this either from the Librarian of Congress or the Surgeon General of the U. S. Public Health Service.

As long as the juveniles are left in ignorance of sex matters youth will be *delinquent* by learning through trial and error methods.

PARENTAL DELINQUENCY

A columnist released a few rather interesting paragraphs recently. The columnist is Elinor Williams, who writes "Tips for Teens." In this particular column she opened by making the broad assertion: "Mother is usually right." Tut, tut, Elinor. You do some excellent writing but you are far behind the times there. Far too often mothers are wrong.

We must admit a choice of terms in this matter. Elinor has run the gamut from mother through mom to mama. The eminent psychiatrist, Dr. Edward Strecker, has written a valuable book, "Their Mother's Sons," and in this book he has pointed out differences between what he calls "moms" and mothers. He rates "moms" as rather inefficient. It matters not what term one uses. Mothers are not usually right. Mothers (and fathers, too) are all too often quite delinquent.

In his book Dr. Strecker asks, "Would you forbid your son or daughter to marry someone of whom you do not approve and make them uncomfortable if they were unwilling to obey?"

Columnist Elinor Williams believes that because mother has gone through the 'teens and to high school she knows what's likely to add up to the happy ending everyone wants in school, college or career. She is probably considering marriage a career—and it is. But when she thinks that mothers know—many of them may know—Elinor has probably neglected an occasional visit to the divorce courts, and she perhaps reads divorce statistics rarely. The columnist is wise when she advises that mamas usually make muddles of it when they try to steer romance. This, of course, does not agree with her contention (in the same column and but two paragraphs removed) that mother is usually right. According to Webster, usually means ordinarily and ordinarily means according to established rule or method. To many people the word, usually, is practically equivalent to the word always.

A correspondent has given Elinor the summation of a situation in

which Dr. Strecker's question is of vast significance. The situation is this: A 'teen age girl has a "boy friend" who is prosperous and who always acts a gentleman with the girl's parents. They think he's ideal and that the girl is not fair to him when she goes with other boys. The prosperous boy, the girl informs, is rude to her—when they are alone. She has met a boy less prosperous but with better manners and with greater consideration. She trusts him and likes him and prefers his company. She has acquainted her parents with facts but they still insist that she should encourage only the prosperous boy. The girl asks Elinor Williams as to who is right, and, wisely, Elinor says the girl is. Again this is a far cry from Elinor's opening statement: "Mother is usually right." These parents are thoroughly delinquent. They are thoroughly wrong. The pity of it is that there are so many others like them. Such delinquent parents can be changed for the better but little. The happy feature is that the majority of children ignore such parental delinquency and suit themselves in the end. Those who do not must suffer the consequences.

Another important question asked by Dr. Strecker is: "Do you think it wise to give intelligent, honest answers to all the questions your youngsters ask regarding sex?" His conclusion is that "moms" will answer "no." Here, again, is parental delinquency. All children are entitled to honest and intelligent answers to their questions regarding sex. Perhaps some parents find it difficult to give answers at all. Many parents have admitted that they dodged the issue because their terminology was poor in expressions other than those they, themselves, regarded as vulgar. Even so—children learn the "vulgar" terms from others. But children do not learn the honest truth from others. And even when the honest truth is told them, they do not place the value on it that they would if it came from their parents. It should not be difficult to answer children's questions about sex. A parent has but to tell the honest truth as he knows it and if his expressions do not seem the best he can explain this. The child is not seeking terminology—but truth. As a general rule the child will interpret what he learns into his own terms anyway.

The chances are that the little Illinois boy would not have committed murder and, therefore, the little Illinois girl, his niece, would not have been murdered, had the boy been given answers to his questions about sex. The same is true of the little boy who drowned the baby-girl with whom he was "sitting." Boys, by nature, are not good baby-sitters, regardless of the sex of their charges.

Adult persons, left in charge of children, have either abandoned them or have kidnapped them. A man or a woman is often less cautious about who "takes care" of the children than about who drives the family car or who has charge of the family finances. Children are often left in charge of psychopaths—mentally irresponsible persons—or in plainer words, crazy persons. The parents are fully aware of the mental condition of persons to whose care they entrust their children.

We must not forget delinquent parents who abuse their children, nor must we forget those who abandon their children. So far law has failed to remedy parental delinquency.

JUVENILE SEX CRIME

There is a distinction between juvenile sex delinquency and juvenile sex crime. The distinction may depend upon who does what, to whom and where.

Children, curious about sex, often have their own way of finding out. Careless parents who do not answer the sex questions of their children honestly, are less inhibited when they indulge in marital relations in a bed in the same room with sleeping children. The children are not

always asleep. Child sex curiosity is increased. By trial and error children seek to learn what it is parents seem to enjoy so much under cover of darkness and concerning which they decline to tell the children. Left alone in their efforts to learn, harm seldom results. Most of them soon abandon their efforts. They find other matters more amusing and pleasant. But should they be "caught" in their quest of knowledge—they may simply be reprimanded—or, they may be hailed into court by "reform-minded" persons. The latter is certain to impress the children for life—and not favorably. But the stinking reformer gets in his (or her) lick at the cost of a happy and useful life for a child, and thereby gains personal, sadistic, sexual satisfaction.

There is, in truth, little juvenile "sex crime," and but little more juvenile sex delinquency. Crime is chargeable to society for permitting the *respectable* criminally insane at large to commit crimes against children by dragging them into court and criminally branding the minds of the children. Nearly all children outgrow so-called sexual errors if left alone and permitted to outgrow them.

A LOOK AT RECORDS

As seems true with practically all government tabulations, some of the information releases from the U. S. Department of Commerce appear to have been prepared by juvenile quizzers with a view to having a corps of Philadelphia lawyers and retired college professors untangle and interpret the Chinese-appearing puzzles.

A U. S. Department of Commerce release on prison population dated April 12, 1946, refers to prisoners in state and federal prisons and reformatories as of some time in the year. 1944. Excluded from the figures were prisoners in state institutions in Michigan, Georgia and Mississippi.

The total number of *male* prisoners received by all institutions was 38,880. Of this number there were 1,583 rape convictions; 261 convictions for commercialized vice, and 1,089 convictions for other (not classified) sex offenses. Ages are not given in the compilation. Significant, however, is the fact that the total number of sex offenses was 2,933—and there were 2,105 commitments for murder and manslaughter. In other words, there were more than two-thirds as many commitments for murder and manslaughter as for sex offenses.

It may be said that this is not representative — that authorities sought either to find the guilty party or to get a conviction in every murder or manslaughter case possible. Granted. And it may be reasoned that many sex offenses were smiled at—passed up. Let us grant the truth of this. On the other hand, the commitments were real to those who were committed. Death was real to the victims of murder and manslaughter. The figures give rise to an idea. Less than 3,000 persons in the United States, with the exclusion of three states, sexually offended society or local censors, politicians and other moguls in *one* year to the extent that they were hailed into court and given prison sentences. And out of a population of nearly 132,000,000, the number would indicate that as a nation we are exemplary rather than a people going to pot, rot, or whatever the devil the devil is.

As to juvenility, the U. S. Department of Commerce report for 1943 (remember that this was in the midst of war when crime seems to be accused of being on the rampage generally) a total of 40,273 males and females, as prisoners, were received by prisons from the courts. There were, of this number, 36 under 15 years of age. A total of 7,377 males and females under age 20 were included in the total number. By sex, of those under 15 years of age there were eight females and 28 males. Those under 20, included 319 females and 7,022 males. Persons under 20 years of age

comprised slightly more than one-fifth of the total number—and we must bear in mind that older persons are supposed to know better. These figures on juvenile *crime* do not indicate the number of convictions for sex offenses. Should we merely suppose that approximately one-half of the convictions were for sex offenses, or, let us say, just more than 3,000—this would by no means indicate a *sex immorality* ruinous to the nation.

The figures are actually surprising. The sin-and-wickedness-shouters should be greatly surprised, but they'll go right on ranting because facts mean nothing to their expansive imaginations. You fathers and mothers can get out your pencils and paper and do a little figuring and you'll see that the chances of your boys and girls going to the bad are indeed slender.

The spread of sexual knowledge is reducing the number of actual sex offenses. A more universalized knowledge of sex science and hygiene will further reduce the total number of sex offenses.

A rcent brochure published by the Alabama Polytechnic Institute discloses that more than 80,000,000 persons in the United States have no church affiliations. Figures indicate that intelligence and morality increase at a rate commensurate with godlessness. Perhaps we may, in time, have a near-perfect world at that.

A story has been told which, no doubt, offers a key to sanctity in the lives of prison inmates. The story involves a Baptist minister who preached to the inmates of a state penitentiary. He asserted that the Baptist church had the best credit of any church in the United States and that the Baptist membership was the greatest. A hand went up. "That's right. Mr. Preacher," called an inmate. "We got more Baptists here than all the rest put together."

FEMALE JUVENILE PROMISCUITY

An article under the title of "Promiscuous Girls" appears in the February, 1947, issue of *Sexology* magazine (New York). It is based upon a study under the auspices of the Venereal Disease Division of the United States Public Health Service, the California State Department of Public Health and the San Francisco Department of Public Health. The study is a psychiatric survey and covers the period from January, 1943 to June. 1944. As reported by *Sexology* magazine, the psychiatric staff found that:

(1) There is no single attitude of the mind behind sexual promiscuity. Every woman has a different set of motives. Many motives included broken homes, mental conflict, immaturity, emotional instability, lack of proper sex education, and spite.

(2) Since motives are different in all cases, the treatment must be different to fit.

(3) Intensity of sex desires has little to do with promiscuity. Only one out of 20 women rated sex desire as a major factor.

(4) Some girls become promiscuous to prove to themselves that they are sexually normal. An unsatisfactory or distasteful first experience drives them to another partner in search of better sexual knowledge.

(5) About 10 percent of the women become promiscuous in the hope of holding a man's affection. Most of the women in this group insisted they derived no physical gratification, but continued the relationship because they expected marriage.

(6) One out of every five erred through circumstance in which chance or casual meetings sometimes occurred. Curiosity often was a contributing factor. Spite against a husband or an inconstant boy friend influenced some girls to become promiscuous. Frequently the motive

was a desire to be popular with the "gang" or to defy family authority. This group responded well to psychiatry (mind treatment).

(7) Loneliness and boredom were largely responsible, particularly among single girls and women whose husbands were absent.

(8) One-fourth of the women involved were drawing dependency allotments from service men.

(9) Emotional dependence was the main cause of 10 percent of the cases. These women were found to be emotionally infantile and they lacked self-sufficiency. They needed someone to share their emotional burdens.

(10) Money was not much of an incentive. Only 5 percent took money, and then, they declared, only as an afterthought. Dinners, theater treats and gifts were incidentally involved.

(11) The seductive "love 'em and leave 'em" type of woman becomes promiscuous because of an unduly strong childhood attachment for her father. At the outset she considers her mother a rival for her father's affection. This attitude, carried over to maturity, makes her possessive toward other men. She uses sex to conquer and hold them.

* * *

Above everything else the summary would seem to indicate (1) that money is not the incentive it is generally supposed to be in inducing sexual promiscuity in women, and (2) religious guidance does not offer a staying hand.

The greater number of women included in the survey or study were in reality—juvenile.

THE LAW AND THE ROD

Fools will not admit it but sound principles of conduct cannot be legislated into people. You can't "preach" moral conduct into folks, either. And the rod, once the familiar symbol of family authority—not altogether out of vogue today—has a positive reverse psychology to that which it has been popularly supposed to have.

A professor of group work at Wayne University (Detroit), Dr. Fritz Redl, emphasizes that physical punishment merely gives the parent or other person administering it to a child revenge for a scratched dignity. Dr. Redl has worked for years with so-called *problem* children. He opposes physical punishment—not for sentimental reasons—not because it is cruel, but because it doesn't work.

Writing in the Chicago *Daily News*, Narine Foley explained that it is Dr. Redl's contention that "physical punishment produces aggression. The doctor theorizes sanely that when you get hit you get mad and when you get mad you are likely to become aggressive.

When you are goaded to Buchenwald tactics, Dr. Redl advises that you take a shower and then sit down and think the problem out in a systematic manner. In his work with juvenile delinquents, Dr. Redl learned that the juveniles feel much more secure under a punitive system because it affords them an excuse to explain their actions to themselves.

How often have we heard small boys shout: "He hit me first"?

In his philosophy Dr. Redl compares the parent who spanks as a last resort and the doctor who gives arsenic to a patient because nothing else works.

The rod is another survival of inquisitional practices. Neither the rod nor inquisitional practices have any place in this enlightened age, nor did either have any rightful place in any age.

Far too many children are told only the wrong things about sex. Many are told nothing—they are turned loose to learn wrongly from ig-

norant sources. Yet—if they are caught in what medical scientists and psychologists have learned to be natural practices, they are often severely "rodded," and forbidden to again indulge natural instincts. They are not told why the parent or guardian or teacher believes their practices to be wrong. They are told only that they are wrong. What a tragedy it is that children are not told the frank truth. Too few parents, guardians and teachers know what is right or what is wrong and what is good for health or what is bad for health.

Children are all too often given physical punishment for no reason other than to assuage the outraged feelings of their tormentors—feelings that even the tormentors cannot explain intelligently.

Children have been placed in institutions simply because they were caught in the act of masturbating—an act indulged in at some time by nearly all men and women and some lower animals.

A TYPICAL JUVENILE SITUATION

It was Sunday morning, late in 1946. The early hours. Two small boys wandered, apparently aimlessly, on the downtown streets of the city of Montgomery, Alabama. The boys were alone. Police wondered why two small boys were roaming the streets alone at that hour. They took the boys to the police station for questioning. The ages of the boys were 8 and 10 respectively. They were homeless.

Two homeless little boys of 8 and 10 were alone in a *Christian* city—no one in a *Christian* civilization seemed to know them or care a hang about them. Their mother had died. Their father was still in the military service overseas. There was no one to look after them.

The Montgomery *Advertiser* told the story. These homeless boys were taken to the Juvenile Court. That court decided the case was one for the county welfare workers. And so, the welfare workers took them in charge. They were placed in a boarding home in the country. There seemed to be a number of dispositions which could be made under the law. The children could be left in the boarding home. They could be "put up" for adoption. They could be returned to parents or relatives. They could be placed in an institution. It is to be remembered that even jails are institutions and reformatories are referred to by the innocent and sometimes high-sounding term: Institution.

Officials of the State and County Departments of Public Welfare announced through the press that 200 babies, toddlers, and older boys and girls looked to the Department of Public Welfare for care and protection. The department has the responsibility of providing board and medical care for homeless children. It was explained that the Department of Public Welfare paid board for these homeless children.

An explanation was made that in addition to 50 homes licensed at the time to care for homeless, 30 more homes were urgently needed. No public statement was made as to what was paid for board. Requirements for licensure as boarding homes were published in the Montgomery (Ala.) *Advertiser*.

> "Persons interested in having their homes licensed should get in contact ..... with the State Welfare Department at 421 South Union Street.
>
> "To be licensed as a boarding foster parent a person must have room in his home for a child and must be able to give to someone else's child the kind of love given his own offspring."

Almost anyone might have "room" for a child. No specification as to what kind of room is required. For as long as I have read the strip I have observed that little Kayo manages rather well to take up almost no room at all—hanging around on chair corners, picture frames,

mantelpieces, etc., and sleeping in an open dresser drawer. There are those whose love for their own offspring is rather indifferent and these people might be able to give to someone else's offspring the kind of love given their own offspring. The picture is not a promising one either for the present generation or for posterity.

A statement by an official of the State Department of Public Welfare has its implications—yet is inconclusive—it seems. Can boys be sent to reform schools just because they have no homes? This is the statement as it appeared in the Montgomery *Advertiser*:

> "If we can get boarding homes for these boys where they will be given every opportunity to *righten* (italics are the author's) themselves, then there will be no need to send them to reform schools when they become 12 years of age."

This does not look good for Montgomery or Alabama. The situation is typical of that existing in other wealth-ridden cities and states throughout the country.

Here is an example which is ironic and ludicrous. An article written by Caroline Vaughan first appeared in *Pageant* and then, in condensed form, appeared in the January, 1947, issue of the *Catholic Digest*. The *Digest* article was entitled "Pistol-Packin' Padre." There was a caption: "He Shoots to Kill Crime."

The article purported to describe West Side San Antonio, Texas. According to the article it was not long ago that blood oozed and almost flooded the streets from the slightest scratch of the temperaments of its citizenry. There is a statement, "The West Side is tough, the nearest thing you will find to a slum in the Southwest." I can't help but wonder what the author of that article thinks a slum is or is like. Probably she wasn't an on-the-scene-writer. If she wasn't she's to be forgiven for drawing freely upon her imagination, and if she was she is to be overlooked for her inability to recognize a slum.

The article explains that until recently the West Side's 2,000 families, most of them of Mexican descent, had little knowledge of anything more than poverty and neglect. There is this statement: "The older generation was largely illiterate. Their children had the worst record in the city for juvenile crime." If this was the slummiest and poorest section of the city—why not? Crime, whether adult or juvenile, seems just naturally to go with certain environment.

West Side, San Antonio, was, it seems, due for a crude awakening. The archbishop sent an athletic priest, who had started life as a bronco-busting rancher, to the West Side pastorate. Armed with a blackjack, this big fellow went out and hi-jacked the hi-jackers right and left. It seems that he raised a collection of knives, razors, sawed-off .22 rifles, and home-made billy clubs. After several weeks of collecting, it is said that he took several baskets of captured booty to the police station and announced that he had brought what the police should have taken, but had not.

Well, the upshot was that the padre was sworn in as a constable and given the right to "pack a pistol." Instead of being called a constable who is a priest he is called a priest who is a constable.

Now, there is another side of this story. I have been in San Antonio many times during the past few years. I can assure anyone that San Antonio was, years ago, and is today, as safe insofar as the conduct of its citizens is concerned, as any other average city in the country. I can't believe that the author of "Pistol-Packin' Padre" was ever in San Antonio and on its West Side. Yet, for all I know, she may live there. The West Side was a slum years ago and doubtless is still a slum. Travel eastward slightly more than 200 miles to Houston—a neat, clean and practically new city, and you'll find slums. Some of the Negro, Mexican and "Po" Whites live in the most miserable shacks. Go northwest to Dallas and you'll find slums. You'll find them in El Paso, too—and if

they haven't moved them lately, you'll find them in New York City (home of *Pageant*), and in St. Paul, Minnesota, home of the *Catholic Digest*.

San Antonio's 2,000 or so West Side families are rarely of "Mexican descent." Many of them are Mexican-Americans and Spanish-Americans and many of them are still Mexican citizens. Go among these people with a dominant haughty air and something is likely to happen to you—and why not? It may be like that anywhere. Go among them as a friend and you'll find friends. They are good people who have been, and still are, to a great extent, underprivileged.

The *Pageant-Catholic Digest* article tells of a school which was without desks. Shame on rich San Antonio and the fabulously rich State of Texas!

But, it's like that in Texas. It's like that in Alabama. It's like that in cities all over the nation. Schools may not have desks. Shrines to education—the very thing which has the power to lift people into higher economic and social status—may be without desks, seats, and books. But go to the churches and you'll find no scarcity of seats, pews, and whatever books the "higher and greater divinities" want the lesser "souls" to have.

Juvenile delinquency! The word should be spoken softly—in low, sweet musical tones. Its very smallness is an honor. It cannot be monumental. No, the delinquency of sovereign states towers high above the child. The delinquency of the sovereign state—and organized religion—this is monumental.

A CHILD IS AN ANIMAL

Yes. A child—a juvenile—is an animal. The important discovery was made back in the year 1874—in the spring, and in all likelihood, the merry, merry month of May. Picking her way through streets cluttered with manure piles, idle sanitary department wagons, carts, etc., and hideouts for thieves and cut-throats, Mrs. Etta Angell Wheeler, a settlement worker, found little Mary Ellen.

Little Mary Ellen had been taken from a charitable institution by a man and a woman. These two were Sadists. Their sexual pleasure was heigtened by beating little Mary Ellen—even with scissors. The good Mrs. Wheeler sought to take little Mary Ellen away from these Sadists—but found that legal barriers stood in the way. Under the laws of the state (we are just now coming to the state and city) a child had no status.

This was in little old New York—yet—city and state. Nearly two decades later, the City Club of New York went out on a picture-taking tour. Year, 1893. The pictures were termed a series of filthy photographs. No, they were not pornographic. The exposures were of the streets of New York. Ash-cans were everywhere in evidence. Garbage and manure, tin cans, rubbish, scrap paper, oyster shells, dead rats, and a miscellany of other unsanitary material filled the streets and clogged the sewers. Thousands upon thousands of wagons, trucks, carts, and like vehicles cluttered the streets and many of these—vehicles of the street cleaning department—were rarely, if ever, moved. They served many purposes. Passers-by used them as toilets, homeless boys used them for hideouts, and Dr. Victor Robinson's "The Story of Medicine" tells us that (p. 494) "whores used them as rent-free rooms." Dr. Robinson explains the well-known fact that in those days street cleaners were political henchmen. A worker could not be fired when he gave the password: "I didn't come here to work."

In January, 1895, a man asserted that he was going to clean up the

town. The man was George Edwin Waring. This man Waring had been colonel of a Missouri cavalry in the Civil War and a major of the Garibaldi Guards. He had reconstructed the United States Capitol at Washington. By Mayor William Lafayette Strong, who had been almost miraculously elected mayor of New York, Waring was appointed commissioner of Street Cleaning. New York City got its face washed.

This was 21 years later than the time when Etta Wheeler found little Mary Ellen in the hands of criminal Sadists and in the midst of insufferable human filth.

Mrs. Wheeler appealed to the authorities, to no avail. She then went to the American Society for the Prevention of Cruelty to Animals. This organization could do plenty to anyone found whipping a horse or kicking a mongrel dog around—but it could do nothing where a child was concerned. A child had no status.

As has been said of all laws—perhaps there are loopholes. The society's attorney happily stumbled on to the idea: "A child is an animal," said he. "We can act."

SOME ADULT DELINQUENCIES

It could have happened anywhere and at any time. It has probably happened many times. But on January 11, 1947, it happened and the Associated Press reported it. Other mediums of the press got the story, too. I have before me a newspaper clipping bearing a Benton Harbor, Michigan, date line. Involved were a number of persons—human beings. A young couple were about to enter the courthouse to be joined in the bonds of matrimony. An argument arose as to whether they should postpone the wedding one day. They could not agree and eventually the groom-to-be swung a right to the mouth of the bride-to-be. She marched, wearing her corsage, into the sheriff's office. The groom-to-be pleaded guilty to assault and paid $14.45 costs and a fine of $10. At the last account the county clerk was still holding the unused marriage license.

On the same day, at New Orleans, a Sister Mary was treated for a slashed throat. Out at Carville, not far away, is a Leprosarium. The sister was a nurse there. A New Orleans psychiatrist said the attacker was insane. The attacker was placed in the Carville house of detention. The medical officer at the Leprosarium stated that the attacker had been a mental patient for some time and that anyone else might have been slashed as well as Sister Mary. One may feel moved to ask: Was this a delinquency of the patient?

And, of course, here is another case you could easily have missed. It occurred in Columbus, Ohio, and was reported by United Press Staff Correspondent John G. Dietrich. It's like one of those "Once upon a time," stories. A man, 42 years old and heavily bearded, explained to police that he had beaten his mother to death with a piece of stove. He described his mother as "the most powerful bitch in America." He said that his mother had tried to "poison" him and that anyway her number was up. The mother who died of a skull fracture, brain hemorrhage and a broken neck, was 75. Her son who killed her was an ordained minister.

The confessed slayer explained that he planned his life by calculus. When, on the night of the slaughter, his mother asked him to turn the radio down the number 709 came up and he knew it was time to kill his mother. According to his statement to the police he twisted her head several times and then beat her with pieces of the stove.

A brother of the minister said that he had not been quite right since suffering in a California earthquake in 1932. He had been a director of art in a Riverside, California, school. It was his habit not to wear clothing

in his home, but, he told police, after killing his mother he dressed, then listened to some hillbilly programs while waiting for time to pass. Becoming violently ill, he did not call police until the following morning.

Just a few days earlier a 77-year-old woman killed her mate and scattered his remains about the premises. After talking to the police she asked with child-like innocence: "Now can I go home?"

A little conjecture in this case seems pardonable. The case may be typical of many others. Here was an old couple—neither of them any longer particularly active. Among thousands of other persons they were alone and lonely. Perhaps they weren't interesting company. Perhaps they did not want company. Yet, as old and unattractive as they probably were, had they been liberal donors to charities and churches, they would have had plenty of company. Shylark demanded his tribute—he still does. Or, had they had something to offer the world—had they been so trained in earlier life as to have never grown idle—had they kept producing something—even trinkets—they would not have been so alone. Even sunny dispositions would have brought other people and the ideas of these people into their lives. There are persons who are so constituted that they can live alone—can lead the lives of hermits and remain sane. To each one of these there are thousands of others who lose sanity in enforced solitude.

LAW AND PENOLOGY

A law is a rule of action established by authority. Penology is that branch of science which seeks to correct law violations by a system of punishment or punishments administered to violators. Of legal and penological practices of prehistoric man almost nothing can be said to be known. Ancient Babylon had its systems, but the modern world has been severely exposed to the system of Moses.

Moses was a sort of one-man combination of our present senate and congress and all of our state and territorial legislatures combined. Doubtless Moses did not lay down all of the laws and punishments which have been attributed to him. He and his disciples were prolific lawmakers. Their prescribed punishments were, what would be regarded by reasonable-minded people of today, criminally drastic—yet people were not deterred from breaking Mosaic law because of the severity of the punishments prescribed and from which there was seldom escape.

Althouh he fell far short of accomplishing the ideal, or the ultimate, Warden Lewis E. Lawes, of Sing Sing, went a long way in proving the fallacy of the idea of punishment as a deterrent to crime. Human beings have the faculty of accepting both gains and losses and of enjoying life in congenial surroundings or adapting themselves to a changed environment.

The Stoic, Marcus Aurelius, was born in the year 121 of the present era. He was the emperor of Rome from 161 to 180, and it has been agreed upon by historians that his reign was the last of the good emperors. He was known as one of the Antonine emperors under whom Rome reached the peak of administrative efficiency and imperial dominion.

Aurelius was noted as a soldier—a general. Evidently he was more concerned with his code of personal conduct than he was with making laws and prescribing punishments. As a general he must have issued no more than the orders necessary to the efficient conduct of battle.

In his meditations, Marcus Aurelius spoke rather of what he had learned than of any value of laws for others. He spoke of the gods—not of a God or a god. Today, it is a figure of speech to speak of the fates. Speaking of the gods in the day of Marcus Aurelius appears to have

meant the same thing—especially when spoken by one of Aurelius' intelligence.

Aurelius learned from his grandfather good morals and the government of his temper. He credited what he remembered of his father with the traits of modesty and a manly character. To his mother he gave credit for having taught him piety and generosity and abstinence, not only from evil deeds, but even from evil thoughts. From his mother he learned also simplicity in his way of living. Among other things his tutor taught him to work with his hands, not to meddle with the affairs of others, and never to lend a ready ear to slander.

Of course, Marcus Aurelius learned much more concerning a code of life and of conduct—and evidently he lived greatly according to his code.

It seems good to think for a while of a code of conduct which carries with it nothing of the penological theory—a code of conduct based upon honor and quality—a code based on valor and pride, and not on a thousand "thou shalt-nots, yet if thou dost, thou shalt be kilt or suffer a worse fate."

To observe even the first few suggestions found in the meditations of Aurelius would be to toss the whole system of penology overboard and forget about E. Post and Mrs. Grundy.

At this point there may be many ready to rise and say that it can be made much simpler—that all one has to do is to follow the "golden rule" laid down by Christ. That rule has been rendered: "Do unto others as you would have others do unto you." Why argue with anyone who is pleased with this rule? I fail to find it applicable. It might please me to have, let us say, for example, a large sum of money handed to me—yet, just because this might please me, I am not inclined to go out and hand someone a large sum of money. I like the Confucian rule which was hoary with old age when Christ came along, much better. The Confucian rule was: "Do *not* do unto others that which you would *not* that others do unto you." Neither, as a rule, a saying or a proverb, has the beauty of the meditations of old Marcus, nor of the wise words of Voltaire, Montaigne and others who left their works as shrines and asked not that posterity drink their blood in symbols, build monuments to them or sing their praises in hymns. Monuments of the men of greatest wisdom have been their works and the codes of conduct their philosophies have offered have not been based upon a system of punishments for non-observance.

In this modern day law, as a means of administration, appears to be necessary to the general welfare. Penology, as a means of coercion, is, has always been, and doubtless will ever be, a failure.

ORGANIZED CHARITY—A MENACE

Organized charity has prompted delinquency in persons of all ages. Notwithstanding the truth of this the federal government, a few years ago, went all out for governmental charity. Former self-respecting and self-sustaining citizens accepted a dole from the hand that dug deeply into the treasury. A new and false philosophy was born—a parody on the song "I'll Never Smile Again" was born. The parody? "I'll Never Work Again." (Not while the government pays me not to work.)

Even while the government handed out a dole, organized charity continued to do big business because organized charity is big business.

There is a legend about tramps who left marks along the way to serve as a guide to fellow wayfarers. A chalk mark here would indicate a friendly home where a handout was likely forthcoming. A black mark indicated hostility. There were marks, it was said, to warn of vicious dogs. Other signs were said to indicate unfriendly officers of the law. There is doubtless some truth in the legend.

There is another legend about salesmen, agents and business firms having their "sucker lists." To an extent this legend is true — but legitimate.

Charitable organizations, not unfriendly to each other, are in the habit of exchanging information as to donors—liberal or stingy—just so long as they donate. An exchange might not be unprofitable even among those none too friendly to each other and their "causes."

I have always been opposed to charities and I have learned that word passes quickly among the beggars for charity and in the name of charity.

Living for a number of years in a town of 5,000, I was rarely molested by these "respectable" beggars, while others all around me were continually pestered. Once, just for the sake of proving whether the word was about that I was "poison" to charity beggars, I affably donated to some "cause." It took six months of constant discourtesy to outlive that one little donation. I practically concluded that charity sees all, hears all, knows all.

Little of the money collected for "charity" ever reaches the "cause" for which it is reputedly collected.

In Sinclair Lewis' "Gideon Planish," the charity rackets are brilliantly exposed. An unfortunate cripple must have a "license" to sit or stand on the streets and *beg*, but hale and hearty individuals (sometimes just one individual), under the guise of some high-sounding "civic" organization, can do quite respectable begging and office holders, politicians and even hard-boiled cops will "toss in."

Organized charity is organized delinquency. Is there any real, legitimate and decent reason, in the United States—the richest nation—for this cancerous sore called organized charity? And is there even common decency in turning up the nose at little ragamuffins down the street—even having them placed in detention homes—while sending untold millions of dollars for "missionary" work in so-called *heathen* countries where the so-called heathen people are far less heathen than we who send and send and send? Is it better to send a thousand dollars to convert a Chinese to Christianity—or to save suffering and possibly the life of a tuberculous child around the corner? To help an infantile paralysis victim whose parents do not have transportation to get help or to restore or give sight to a child in the next block in unfortunate circumstances? Is it not national delinquency to have "depressions" and yet be able to sacrifice fabulous billions to the old god of war?

What would we do without our charity hospitals? Build better ones out of our common fund—the treasury—of course. What would we do without our charitable orphanages and foundling homes? Disseminate proper knowledge and treatment which would eliminate "foundlings" being born. Why should orphans be objects of charity when they are children of rich old Ucle Sam?

What about homes for the aged maintained by charity funds? They aren't homes. They're hell-holes for unfortunates to spend their last days in utter misery because they did not learn to manage—or because they managed poorly or suffered misfortunes. "Old folks" and even children, without being enslaved, can, with intelligent direction and cooperation, produce.

Charity is largely conducted in the name of religion. The average American, whether religious or not, is not greatly in sympathy with organized charity. In it he recognizes encouragement of economic delinquency. Often he donates to avoid boycott and because he has never fully organized his resistance. He realizes that charity, except that which dwells in the heart in the form of tolerance, has no place in a nation like America, and in a vague way he realizes that America is great. Also, vaguely, perhaps, he knows that America is great because in the veins of the American flows the blood of the world.

If you can get the unbiased opinion of the average American you'll

find that he agrees with the Irish-American poet, John Boyle O'Reilly, when he expressed his idea of organized charity in America, in the following lines:

The organized charity, scrimped and iced
In the name of a cautious, statistical Christ.

MENTAL DELINQUENCY

In November, 1946, the magazine, *Science Illustrated,* published an article "Can We Communicate with the Dead?" The January, 1947, issue of *Science Illustrated,* carries a letter of protest from a lady in San Francisco. The lady is Mary Ann Woodworth. She explains that she cannot let the letter go by without protest. In her protest she gave the explanation that she "has been in spiritual work for 20 years." She boldly asserts: "First, there are no dead." My, my, lady! We have all known live ones to stink and live ones who are stinkers—but the dead? She says: "It surely is possible to communicate with those gone before." The lady claims mediumistic ability. Isn't she bragging just a little? She'd be a little more modest in her claims if she just said "medium ability." She hears rappings as she sits in her room in the evenings and many times, "the independent voice." She has "no rods in my clothing, no electric buzzers, no hollow heels." She states, "Neither do I pop a toe joint to fool myself. This is so ridiculous." How we agree! She says, "I just go about my work." Just goes about her work "sitting in her room in the evenings." Odd work. She says, "It is quite a pleasure to me as I am alone but never lonely. I have had messages through a trumpet in broad daylight as well as in the dark."

It was not possible to write the lady in person. San Frrancisco is a large place and Miss or Mrs. Woodworth's street address was not given. Through *Science Illustrated* I have just addressed the following message to the lady:

> Mary Ann Woodworth's "Communication from the Quick" letter, (January SI), actually piques the imagination. Can it be that the lady has not even heard of psychiatry?

Such tommyrot as there being no dead and "hearing voices," etc., is a type of mental delinquency which may appear to do little harm. Strangely, however, this class of delinquents frequently hold positions as teachers and subtly instill their ideas into the minds of children. Children have vivid imaginations which are, as a rule, healthy. Injecting morbidity into the imaginations of children is inexcusable delinquency.

Not long ago I wrote a two-part article about sex transmutation for an eastern magazine. The article depicted a case wherein an apparently hermaphroditic person, regarded as a male, was surgically transmuted into the female sex. It so happens that I conduct a question and answer department on scientific sex matters for the same magazine. After the article was published I received a large number of letters from "near-men" seeking to know where they could obtain the operation which would make "women" of them. I had to advise that I knew of no place and that the success of such an operation is quite unlikely. One correspondent explained that he was nearly 60 but that were he 70 or older he would still want such an operation. I wrote him a really nice answer to his letter. This, it seemed, was taken as an invitation and the correspondent just came in, so to speak, and hitched up his chair. He was a weird character. Harmless? Who knows? After all, who is harmless? Is anyone harmless? Yes—of course. Yet who cannot become "harmful"?

This correspondent often heard his name called—plainly. His name

was identifiable as either masculine or feminine. Voices always addressed him as though he was feminine. He was chatty in explaining in detail about all of these strange matters. He ended one of his letters thus: "Doctor, this hain't no make up."

CORRECTING DELINQUENCY

Can delinquency be corrected? Certain delinquencies may be corrected. Many delinquents can be helped. A vast amount of amusement is in store for the person who realizes that although certain delinquencies are harmful or potentially so, little can be done for the delinquents—and hence the delinquents are best regarded with sensible caution and amusement.

Just a few days ago I received a letter from a lady who seemed to be greatly plagued by various inequalities—especially of the law and social justice. She started out to explain that where it is illegal to sell liquor to minors, both the minors and the venders are fined and "punished," if caught by the "law." Was this right, she wanted to know. I couldn't tell her. I could only say that I haven't been a minor for many years and that I have never vended any liquor. Nobody, she explained, actually wanted to stop prostitution, so why all the talk about it. She might be wrong there.

There are women who have tried prostitution and met with failure. It is possible that these women through that form of delinquency known as envy (even spite) actually want to stop prostitution. As to all the talk about it. People *will* talk—regardless.

"I live in an army town," the lady explained, "and it is difficult for a woman not to become a prostitute in this town." Well, well! There's always that old proverb about following the lines of least resistance although I could never advise a woman, and especially a married woman as my correspondent happened to be (enjoying a happy marriage, she explained) to lower her resistance and become a prostitute.

"Why is it," the lady demanded, "that when a man and a woman, caught in a hotel room where they have gone because they had no place else to go, receive such different treatment? The man," she asserted, "is not molested and is permitted to go his way rejoicing. The woman is detained, usually she is taken to jail, she is examined by a doctor for venereal disease and often is not released until her blood test is returned negative. If it is found to be positive she is forced to take treatment. Why isn't the man treated the same way?"

There have always been inequalities of the law. There are reasons why one man goes free for murder and another goes to the electric chair. There are reasons why, considering an equal number of males and females convicted of murder, more men get the "hot seat" than women. No one has yet corralled all of the reasons and put them down on paper. But, there are reasons why women arrested in assignation are detained and examined and men are permitted to go free. It has long been a matter of record that venereal disease is spread to a large extent by women rather than by men. Men, when infected with venereal disease, are not as promiscuous as women. An acute venereal infection is more painful to the male than to the female. Further, a male is not likely, even though promiscuous, to infect more than one or two women with venereal disease in the course, say of one day, while a promiscuous woman is capable of infecting a large number of males. Assembly line brothels at an army location during the war reputedly allowed each prostitute three minutes per transaction. The women worked 10, and sometimes more hours per day. Thus, an infected woman had a potential of 200 infected males per day. Many men who lined up (as was a

universal custom during the war) and were unaware of the time limit, paid their fee to the cashier as they went in and suggested that the girls take a "break" while the men sat out the seance.

"Why does the woman get her name put in the paper?" my correspondent wanted to know.

The principal reason was that she happened to have a name to be put in the paper. Under certain circumstances what business does a person have with a name anyway?

It was suggested in the letter that if men were subjected to the same methods that were applied in the case of women, i.e., jail, tests, names published in local papers, etc., women would not be subjected to such discrimination.

It was my opinion that the average man wouldn't give a hoot. Of course, some married men and various public figures would raise an awful howl.

Perhaps I did not directly give my correspondent a great deal of information. On the other hand—I don't think that she was too straightforward with her information either.

Probably both of us were somewhat delinquent.

DE MAUPASSANT'S DELINQUENT MARQUIS

That versatile writer of short stories, Guy de Maupassant, gave a striking example of a certain sort of "cussed" delinquency in his story, "The Marquis de Fumerol."

The marquis was quite a man of the world and in the bad graces of his sister and her political husband who had an idea that he was an *ad interim* king of France.

The marquis spent his fortune with an incalculable number of women and eventually was reduced to living in small apartments and retaining but two mistresses. When he fell into ill health and appeared to be near death, a servant sent a letter advising his sister of his condition.

It was decided that the sister's husband should not stain his high political name by calling to see a man who had fallen so low and who was, at the same time, a non-believer—a Freethinker. And so—the sister, accompanied by her son and a priest, set out to call on the dying marquis.

Now, the nephew was designing and believed that his uncle should be permitted to die in peace. Arriving, he contrived to delay any attempt on the part of his mother and the priest to see his uncle until the latter, the marquis, should have ceased to live. The priest entered before he was called and the dying man ran him from the room. His fury left him in a weakened condition and presently the nephew heard him shouting again. A servant called the nephew and he went to his uncle's side to find that the porter had brought in a Protestant minister. For his uncle's sake the young man threw the minister and the porter from the room. As the young man returned to again confer with his mother and the priest (and incidentally to keep them away from his dying uncle) the servant came shouting.

When they arrived the marquis was on the floor—apparently dead. The mother felt that her brother had recognized her and pressed her hand and that he had thus asked that the priest administer all the rites of the church. This was promptly accomplished and everyone concerned was quite happy.

The admirable old rake of a marquis went in peace—thanks to the efforts and cunning of that delinquent rascal of a nephew of his. Of course, the survivors and the church had their day when they could no

longer perturb the man who had lived. Beautiful speeches were said at the elaborate funeral and members of the Royalist and Catholic party followed the funeral procession with, as de Maupassant explained, "triumphant enthusiasm, speaking of that beautiful death after a somewhat restless life."

If, before falling to the floor dead, the old marquis understood, he must have rejoiced that his nephew, the viscount, had been delinquent toward family traditions and had thus helped him to outwit his enemies —even at the end.

Perhaps that which many delight in terming a delinquency may at times, an on occasion, be a virtue in disguise.

FACTS ABOUT THEORIES AND TESTS

If you read various popular magazines and like "puzzlers," quizzes and tests, you may derive a great deal of amusement and now and then a helpful idea about yourself and others. It is not well to take quizzes and tests too seriously.

Many tests published in various popular magazines are without one shred of scientific or rational foundation. For example, you may answer a few questions purporting to determine whether you are a good husband or wife. Answer as honestly as you know how and you may find that you are a rotter and a stinker when, in fact, you are actually superior. The rotter may learn from the test that he or she has a superior rating.

Actual scientific tests are overrated.

For more than 50 years the Binet-Simon intelligence quotient test has been in use. This test has real merit. It is not the last word in I.Q. testing, however. Dr. Terman added to the Binet-Simon method. Valuable psychometric methods were devised and improved by the armed forces during the war. The most valuable tests have not yet been released to the general public.

When used with discretion the so-called "truth serum" (not a serum at all) and the lie-detectors have some merit—some honest value. Beyond certain limits, and especially beyond the limits of ordinary reasonableness, the "truth serum" and lie-detector tests may be absolutely damaging.

In experiments to develop a "truth" serum hyoscyamine and other drugs were employed. In vogue today are the barbiturates—sodium amytal and pentothal sodium being the drugs generally employed. Out of the original *truth serum* experiments, grew the present practice of narcohypnosis. This latter method has been used to advantage by psychiatrists in treating soldiers, veterans, navy personnel, and others connected with the military establishment. Private physicians use the method.

A form of narco-hypnosis is now used in testing persons accused of various crimes. Pentothal was used in the Heirens case. The claim has been made that it was used as a "third-degree" method under a medical cloak. The reputation of the physician who administered the drug as a test of Heiren's memory is such that it is safe to assert that any shadow of third degree methods is excluded wherein the physician and his work are concerned.

It was Dr. Roy R. Grinker, now director of the Psychiatric Institute at Michael Reese Hospital, Chicago, who administered pentothal to Heirens. In preparing a book of documented case histories, "Man Under Stress," Dr. Grinker and Dr. John P. Spiegel were co-workers. The test made on Heirens by Dr. Grinker was primarily for the purpose of determining the truth or falsity of Heiren's *amnesia*. The results of the test

indicated that the accused man was not suffering from a loss of memory.

Many psychiatrists decline to employ narco-hypnosis in their practices. Some depend upon plain ordinary medical hypnosis (I know of no more suitable term) and others depend upon psychoanalysis. Even psychoanalysis may embrace hypnotism.

No one should confuse scientific hypnotism with side-show hypnotism whether it be the brand employed today, or that which was employed in a day now recognized as belonging to an age of sorcery. This is likewise true of scientific medicine. Unfortunately not all members of the medical profession practice scientific medicine. Even so, those somewhat on the dubious side are more to be depended on than are the thousands of patent nostrums being hawked over the radio and advertised through the press.

Nostrums preceded the age of scientific medicine. It would hardly be to the credit of the medical profession to swoop down on the nostrums and their charlatan promoters, seeking to eliminate them from the great American scene. The *people* want nostrums. And until the people are educated to better methods the people are going to have nostrums.

No accurate figures are available and it would be impossible to establish these, but it is evident (from a stupendous sales volume) that the great lay public still has a high regard for nostrums and *magic*. The work of the honest and sincere psychiatrist is often helped by this almost unbelievable lay gullibility. Sometimes this very gullibility defeats the best efforts of the honest doctor.

Superstitions and a belief in magic are often responsible for the results obtained by the "lie-detector." The same is true of narco-hypnosis. Absolutely perfect drug-dosage in narco-hypnosis is impossible. A fair normal can be established. A juror who would condemn and convict on the results of "truth" serum tests, or lie-detector tests, convicts or condemns, or does both, because of his own gullibility and lack of actual information, rather than upon real evidence presented.

Theories and tests are too readily over-rated. Honest doctors are sometimes as gullible in the consideration of new drugs, new methods of diagnosis and new theories as is the most gullible layman.

Go slowly in your enthusiasm about anything which offers what we may call superabundant promises and results.

In closing these remarks about over-optimistic enthusiasm I shall perhaps digress by giving you a striking example in which I was personally involved. What I am going to tell you is not a reflection upon certain of my colleagues although I had never seen either of them before and saw but one of them only once afterwards. I shall call this digression:

MY ARMY MEDICAL EXAMINATION

In June, 1942, while employed as an associate medical officer by the War Department, my State Selective Service Headquarters checked lists and learned that I would soon pass beyond the age group earmarked for induction into the army. Posthaste a notice was sent to me to appear as promptly as possible before the Medical Officer Recruiting Board. Complying, I was given my choice of reporting to a nearby camp for my medical (physical) examination, or to a large military hospital not far away.

Having passed a satisfactory examination at the hospital some four months previously, and having my residence in the town in which the hospital was located, I reported to the hospital. A few days before this time I had known every doctor personally who served on the examining

board. I went over to the hospital in a cheerful frame of mind. Although I had a slight (and as yet unexplained) limp, I had no fear of failure. I was doing a three-man medical assignment for the government at the time. I had recently had an electro-cardiograph and my ticker was absolutely good. My chest had been x-rayed and was clear. My sinuses had been x-rayed and were in perfect condition. Blood tests had been made and I was free from venereal disease. There seemed to be nothing for me to worry about.

But—I encountered an unexpected situation. Officers had been transferred. There were but three members of the board known to me still on duty at the hospital. These were the oculist, the dentist and the EENT (eye, ear, nose and throat) specialist.

The "sweating-out" came when I reached the orthopedic section. The limp was detected at once. (I had not attempted to hide it.) I was glad for these colleagues to seek to determine the cause of the limp. I had had a fall—had limped for a while afterwards because I had actually been on crutches for some time after the fall. The limp had disappeared only to return after a running jump months later. I gave this history. The neurologist, a brand new lieutenant fresh out of internship, was called.

My reflexes were tested and I did "tricks" no self-respecting monkey would try to do when confined in a zoo. Even a monkey would demand the wide-open spaces for such acrobatics.

The doctors shook their heads gravely. From their discussion I learned that all three examiners had recently been freshly "detailed" in a two weeks "refresher" course in neurology.

"Disseminated sclerosis," the doctors said.

This condition is to detailed for me to try to tell you about it, but it is serious.

My work was independent, I was on my own responsibility, and so, I went home, had a bath, an aperitif and a good meal, got in my car and started another tour of duty. I was disappointed, but not worried. I laughed when I thought of being the victim of the excessive enthusiasm caused by a refresher course. I reflected that those doctors would be trying out the refresher course on every applicant for the next month and would then tire of the procedures and promptly forget about it.

And what about the diagnosis? Soon after being rejected for active army duty I resigned my government post and entered industrial practice. Three months after the serious diagnosis I was medical director of a shipyard, doing 24-hour duty, and taking care of the industrial injuries of some 10,000 war workers.

Two years later the x-ray revealed that my limp and a few other symptoms had been caused by nothing more serious than a compression fracture of two vertebrae. Wearing a steel brace and presently giving up active practice, my disseminated sclerosis symptoms vanished and have not been heard from since.

Had I been accused of a crime and subjected to medical tests with "positive" results such as appeared to have been found in my army examination, who knows what further results might have been.

It takes a long time to prove the validity of many theories and tests.

THE RESULTS OF HYPNOSIS IN DELINQUENCIES

The doctor trained in mental hygiene who does not take too optimistic a view of all of the new gadgets and tests offered is much more likely to reach a valid conclusion if called upon for counsel in cases of suspected delinquency or delinquencies.

A certified psychiatrist is a physician with other requisite qualifica-

tions who has passed the examinations and met with the requirements of the American Psychiatric Board. This does not mean that the general practitioner, the doctor around the corner, the family physician has no knowledge of or ability in psychiatry. In medical circles a certified psychiatrist is spoken of as a qualified psychiatrist. I am not, therefore, a qualified psychiatrist. I have devoted years to psychiatric study and have had military indoctrination in this branch of medical science. I am perfectly well qualified to say that under suitable conditions scientific hypnosis is of greater value in treating mental disorders and in determining delinquencies than is narco-hypnosis or drug-hypnosis.

In addition to certain necessary knowledge it is necessary to have the friendship and cooperation of the patient or person to be examined. There are doctors who gain neither except in a second-hand sort of way from the drugged patient. Time and again I have been told by patients and others that they would not help or in any way cooperate with certain doctors. It seems, in its simplest resolution, to be the attitude of the doctor which spells success or failure—especially without the benefit of drugs. I have had greater difficulty in keeping folks from telling me than in inducing them to "talk." That this is both fortunate and unfortunate may be readily understood.

In a little village where practically everyone was related in one way or another, some insignificant change was stolen from the postmaster. Some rather significant money order forms had been stolen, however, and the postmaster believed that but three persons had had an opportunity to commit the vandalism. These were children—two boys and a girl. They ranged around 12 years of age. All of the children had been known to do some petty stealing. Efforts of the parents to "break" the case were unavailing. The postmaster replaced the small change. Through an inspector the matter of the money order forms was cleared up in some manner. I never inquired concerning the details. It wasn't easy to find competent postmasters in that village.

Worried parents took their children to specialists. Results were negative. In time the three sets of parents consulted me. It was my understanding that the legal part of the matter was closed. I had the children brought, one at a time, and on different days. The boys came with their mothers. The little girl's father brought her. The children did not know that they were being brought to see me professionally. In each case the parents feigned business rather than the professional matter of health. Each, in the course of conversation, asked concerning a rest room. They were directed to a place away from my office and in each case the child was told to remain with me. I engaged each child in conversation and managed to leave each child in a position which would enable me to turn my back, occupying myself with papers while I talked. The little delinquency wasn't mentioned to either. On the fourth day all parents called and I asked that all children be brought to me later, appointing a time for each child. I specified the order in which I wished to talk with the children—alone, except that I arranged to conceal the parents of each child during the seance. Employing merely suggestive methods I found it easy to induce suitable hypnosis in each child. There was nothing whatever mysterious in what I did. I explained to each child why he had been brought to me. To each child I said: "I know who stole the book of forms. You do not have to tell me anything but that which I know for certain is not going to hurt the guilty child because the guilty child is not entirely well. The child will be treated so that it may get well. I feel that you will like to speak for yourself."

The boys denied guilt. The little girl quickly admitted guilt and promised to restore the forms. "You have written on all of the forms but that will make no difference," I said to the little girl. "Yes," she said, "I have written on every form."

The parents thought, of course, that I had used a ruse—that by

telling the children that I knew who was guilty, I had made them believe me and that they had therefore told the truth. The latter could have been true, but it was not. I had not used a ruse. It was true that I actually knew who had taken the money order forms. Had I used various other forms of suggestion the delinquent child would have told me the truth. I had the friendship and the confidence of these children. Had I not promised that nothing would happen to them by way of punishment, they would have told me. They wanted to tell someone—especially a mature person. My attitude was inviting. By arrangement the parents of the little girl brought her in to me later. To the little girl I said, "You'd like to be a bookkeeper or to work in an office when you are old enough, wouldn't you, Rita?" She answered, "Or a bank or a post office."

"Do you always have enough paper for use in school?" I asked.

"No," she answered, "I—I always have to borrow—"

Her voice broke and she cried when she said she might as well admit that she stole in order to have enough.

"Get this child the kind of books she wants and furnish her with plenty of pencils and paper and you'll have no further trouble," I told her parents. "You see," I explained, "Rita was quite happy over a little book of receipt forms and a check book I gave her when she was here the other day. I wasn't guessing. She has a mania for such things. There isn't a thing bad about the child. She needs your help. It was easy for me to know who got the book of money order forms. The little boys didn't even give the little books of forms a glance. Rita looked at them longingly and so I gave them to her."

"You did, really," Rita chimed in, "and I'll always keep them to remember you by." There was an impish little smile around her mouth and wrinkling upward toward her nose. When Rita was older she laughed about the "funny way" I had of giving things away just by turning my back. She admitted, "I didn't know for sure whether you actually knew, but I did know that I wanted to tell somebody and I had a feeling that I'd rather tell you than anyone." Rita wasn't bad. She grew into a fine young woman and one worthy of trust and confidence.

As I implied in earlier statements, justice depends on who and where you are—sometimes. Under other circumstances Rita might have landed in a reformatory, and so doing, she might have finished her life as a bit of human wreckage.

In employing hypnosis for diagnostic and therapeutic reasons I firmly believe that better results are possible when both doctors and patients have clear minds. At least, under such circumstances, if error occurs, drugs cannot be blamed.

ONE PARENT'S PREJUDICE

Only the father spoke, but there is little doubt but that the mother felt just as the father did. Having some acquaintance with both father and mother concerned, I'd dare say that almost any serious sentiment expressed by the father could be counted upon as a reflection of the thoughts of the mother.

A discussion involved the "wet and dry" issue in a legally dry county. I had just read the enormous figure representing funds turned over to the school funds of a number of "wet" counties in liquor revenue. As the discussion progressed (in a dry county) I mentioned the elaborate figure.

Said one man, a pillar of a local church, "I'd ruther my pore little chillun growed up without no education at all than to send 'em to schools kep' up with liquor money."

Exactly. I even think this father was a little prejudiced against the

fact that all around his children were admittedly smarter and more brilliant than their "papa."

Interesting is the fact, however, that the horse and buggy disappeared from this man's community rather belatedly. Neighbors tell of the time the man and his wife drove to a dance with their horse and buggy. During the course of the dance both became somewhat intoxicated. They forgot they had ridden to the dance and walked home, leaving the horse and buggy at the dance.

This man did not want his children schooled with funds from liquor revenue. He could have profited from the story told of the reverend and his favorite deacon. According to that story the reverend enjoyed a fine turkey dinner with the deacon. As the meal progressed the reverend was moved to say, "This is fine turkey, deacon. You don't raise turkeys. Where was such a fine turkey raised?" The deacon answered, "When you preach an exceptionally fine sermon, I just listens and don't ask no questions 'bout whar at you got it from."

SMALL CHILDREN AND THE FACTS OF LIFE.

Even today there are many misinformed persons who have the idea that small children have no sex life and that they should be told nothing concerning sex. In somewhat enlightened communities one can still hear that damnable saying, "Children are to be seen, not heard."

The eminent psychiatrist and founder of Psychoanalysis, Dr. Sigmund Freud, sharply called attention to the child's sex life and demonstrated that just as surely as the child's future physical health may be based to a great extent upon the physical care it receives in infancy and early childhood, its future sex life depends largely on early sex impressions.

A daughter of the eminent professor, Miss Anna Freud, wrote recently in the *Health Education Journal*:

> "Children of all ages continually give evidence of their desire to be instructed in the so-called facts of life."

It was explained by Miss Freud that from early childhood—even infancy or the nursery stage—children go to great pains in getting evidence about bodily and sex matters. "To study the differences between the sexes," Miss Freud wrote, "they use every available opportunity for comparing their own bodies with those of brothers and sisters or of playmates. To gain knowledge about the differences between the bodies of children and grown-ups they carry their investigations into the field of adult life."

You have read my explanation of how children may resort to the trial and error method of attempting to find out about what their parents do under cover of darkness. Miss Freud explained: "To uncover the secrets of married life, all children pry into their parent's intimacies; they are often found awake at night, listening to noises from their parents' bed or bedroom. The birth of a new baby in the family acts as a powerful incentive towards solving the riddle of where children come from and how they are conceived."

Recently I wrote a book review on Chesser and Dawe's "The Practice of Sex Education." The authors, Dr. Eustace Chesser and Miss Zoe Dawe, are pioneers in England in the field of sex education. I was impressed with the methods employed and advocated by these authors. In explaining that a child's inquisitiveness about sex is merely one of the early steps on the way to adult sexuality, these authors explained certain facts that are well known to sexologists. I liked their way of explaining these steps and the consequences to those who fail to mature. For this reason I quote from their book, beginning on page 14:

"Besides the interests in all functions of the body so far as they come within the notice of the child, they include mouth pleasure, beginning with the sucking of the nipples, interest in the naked body, especially of the opposite sex; cruelty in various forms and exhibitionism—the inclination to display his own body, especially the 'forbidden' parts."

Childish practices are normally discarded for the natural and normal adult sex practices, and childish urges and activities give way to normal sexual intercourse, when actual adult normality is reached.

Chesser and Dawe believed that when the adult stage of sexual activity is not reached because of misconceptions and a lack of teaching (instruction) or false instruction in the formative years, those substituting infantile sex practices for normal adult practices should be regarded as "diverts" rather than as "perverts." This seems to me to be thoroughly sane and sound reasoning.

There are those who believe that the dissemination of sex facts—in short, that sex education contributes to immorality. Sex immorality. Morals of any kind are individual. No amount of suppression of truth can change this fact. Those who are "agin" scientific sex education in the schools and campaigns for the purposes of spreading information designed to protect persons against venereal diseases, and imparting sane birth control information, are never lenient in their judgment of sexual "diverts," or the so-called "perverts." Persons and organizations who oppose scientific sex education are responsible, to a large extent, for the perversions.

One major religion is displeased when its adherents, being joined by its sacraments in matrimony, do not procreate. It is unaware that marriage between its adherents often fails to reach the consummation stage —that those joined in the "holy bonds" never accomplish sexual congress. The reason is psychic impotence on the part of the groom and frigidity on the part of the bride, both resulting from early religious teaching and practices. Medical assistance, artificial insemination, has enabled some of these couples to reproduce.

HOW MY PIG SURGERY COST DAD $500

Should I ever set down my "meditations," as did Marcus Aurelius, these meditations would begin with my present happiness because I was not brought up under great restrictions and inhibitions.

I shall always be grateful that I was never taught the "Santa Claus" myth. What other children said about Santa Claus early disturbed my curiosity. I wondered why my parents told me there was no such person as Santa Claus. When my father pointed out to me that a real "Santa Claus" would not discriminate between poor children and rich children and that if he did and he were good he would favor the poor children. I got the idea. My parents taught me that if they lied to me I would lie to them when I grew older. There were six of us children and when we encountered mysteries we did not hesitate to ask our parents for solutions.

Father was always entirely frank. Mother sometimes resorted to little ruses. Those ruses represented lies to me. I think I "lied" to my mother for the hell of it. I never told my father a lie—not even the time a little inadvertent act cost him a cool $500.

Raised on the very rim of a large city (Cleveland), I knew both city and country as I grew up. And out beyond us there were truck farms. Most of these farmers raised pigs. On visits to my grandfather's farm I learned to castrate pigs by the time I was 10. After that a gang of us boys roamed from farm to farm on our weekends. The other boys had

great fun catching pigs and I got a kick out of the "surgery" of castrating them. I finally learned that some of the boys received small change from their fathers and neighbors for promoting the "vandalism." The job had to be done and so long as we didn't miss any pigs, everyone seemed happy. At first an occasional farmer was frankly puzzled when "altering" time came and his "almanac" said it was right—he found his pigs already "altered."

One Sunday we searched far and wide and found no pigs to alter. Finally we went through a pasture and encountered a large boar with long ugly-looking "tushes." One of the boys knew the boar and scratching his back induced him to lie down. He then challenged me. "I'll bet you won't cut this old boy?" My answer was, "I will, if you boys will hold him." They held him. The hog survived, but what I had not known was that the boar was a prized sire. He was never destined for the slaughter house.

My father was as direct as ever. "Did you cut a big boar in Old Man Handfallon's pasture?" he asked me. Remembering the occasion and the challenge and knowing that the hog had survived because I had seen him an hour earlier, I grinned, expanded my chest and answered, "I sure did."

"You've just cost me $500," my father announced. He then explained that I'd ruined a boar prized for breeding purposes. That was all. It was enough. In fact, it ended my pig surgery completely.

Had my mother, who used ruses, asked me the same question I'd have sworn to my innocence and would probably have sworn that I'd never heard of Mr. Handfallon—a wonderful neighbor whom I remembered from my earliest days of distinguishing between individuals.

Observations through the years have led me to recount these "meditations" because they involve principles which apply so largely to infants and growing children the world over.

As the children in our family grew up they went with other children to numerous churches—to mass—to the synagogues. They learned more about the Bible than children in whose homes daily family worship was held knew. None of us thought we were "better" than other children or that other children were our "betters." We learned at least a smattering of a number of languages because we played with children of various "descended" nationalities and racial origins.

SEX AND CHILDREN

To us sex was a sort of a marvelous world all its own. It held no baffling mysteries. We learned that nearly all children knew where babies came from and that they marvelled not that this was so but that it could be so.

We were Freethinkers. I think some of our most animated argument with other children were those involving the word "infidel." We wanted our playmates to understand that infidelity meant treason to a trust. Those were the days of many poetic speeches and "declamations" by children in school and children often became poetic in their serious discourses. We learned quite a few "high-sounding" phrases to use in our arguments.

One day some neighborhood children were holding a funeral over a dead pup. We went to join the "throng." The dominant little girl (whose brother was preaching the funeral) arose to meet us—and we thought to greet us and seat us. Instead, she said, "We don't want you here."

"You're joking," my sister, who was the eldest, told her.

"I'm not," came a determined protest, "we don't want you here be-

cause this is a funeral. We are sending this angel little puppy to heaven and we don't want you here because your father is an infidel."

"And that's something your father doesn't even know how to be," said my sister. We marched away, but for a long time after that we were envied because our father was something other children's fathers did not know how to be and many were the confidential questions we were asked about how "one learns to be an infidel."

Were I "meditating" I would be grateful that we boys grew up with respect for the rights of the opposite sex, that our sisters did not engage in clandestine love affairs and become pregnant *little Nells*, and that they sympathized with those who were so unfortunate and that they did not shun them, but rather defended them from sharp-tongued slanderers. I'd be grateful that in the days when it was a mark of good breeding for males to "tip-the-hat" to the opposite sex, we were taught to "tip" to a prostitute in the same gentlemanly manner we would use in recognizing the lady organist at the First Baptist Church or Mrs. John J. Moneybags, wife of the city's most prominent bank president and financier. I'd be grateful that I was never taught a lot of worthless superstitions and supernaturalisms and that I was distinctly taught that there is nothing unclean about sex. I think that it is because of my appreciation of plain facts and unvarnished truths and the beauty that I see in these that much of my life has been devoted to the study and investigation of human truths, and natural values, and to seeking to disclose such truths to others.

NOTES AND COMMENTS

By E. Haldeman-Julius

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CATHOLIC INFORMATION

No, this isn't one of those beautiful bits of religious writing that are supplied to the press, with a $50 bill, for publication under the above heading. That way of spreading the currency, so proudly and exclusively confined to the American press—British editors are said to be green with envy—hasn't yet reached Girard. What I propose to say when it does, I decline to tell anybody. This is just a pious reflection inspired by some of the clippings headed "Catholic Information" from the columns of more favored papers. I get so many from my readers that it's impossible to express all the thoughts that they inspire but I choose two which concern the Catholic's belief in Christ. One from the *McKee Rocks Gazette*—sounds like stony ground—tells the reader that the church only tells its adherents that Christ was God after the severest scrutiny that any man can imagine. "No anti-Christ writer," it says, "has ever gathered together more and such thorough objections to the divine character of Christ than are to be found in the text books of the church." When I recovered my breath I murmured comments that are best kept in the privacy of the study. But this belief is, of course, based upon the gospel story of Jesus and the second instalment, from the *Stoneham Independent* (and probably scores of other hungry papers) tells why the Catholic accepts the record. First, it says "we have the sworn testimony of three eye-witnesses, Matthew, John and Paul." I hadn't heard of the swearing, and I was under the impression that even in the Catholic Bible the gospels are said to be "according to" not "by" the first two gentlemen; and what Paul eye-witnessed is not much. Then we have Mark and Luke, "who gathered their material from first-hand observers." That, of course, is a massively proved assertion. Next consider that the gospels were written "at a time when there were already (!) hundreds of witnesses to check them"—which has been disproved in biblical science for a century—and in fine they are quoted by Christian writers about the middle of the 2nd century; which is a mere trifle of a century too late. I'd respectfully advise the Catholic authorities to stick to philanthropy, to converts, subsidized films, and political intrigue. America hasn't yet sunk so low as this.

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PRIESTLY HEROISM

Father Leopold Braun, who worked for 13 years in Russia and recently returned, told the Knights of Columbus of New Bedford, Mass., as reported in the *Standard-Times* October 31, 1946, a moving story of moral courage in our corrupt age. When he landed from plane at Washington he was "assailed" with offers (one $15,000) from papers and

magazines that wanted him to write about Russia. But, though he doubtless knew how Victor Kravchenko and others have reaped golden harvests for telling the horrid truth, he refused. He even stifled his impulse to help the world by telling the full truth about Russia. The psychology of it is not clear as the ethic but in New Bedford—whether likker is stronger there than in Washington I don't know—he let two vicious cats out of the bag. One was that Churchill was well below the mark when he said that the U.S.S.R. had 200 divisions in its occupied countries. That lie has since been smashed to smithereens. His other statement was that "huge funds donated in this country" for supplies to the Russian people served only "to fatten the secret police of Russia." They were handed over by the Red Cross to the Soviet government. The American Red Cross officials at once exposed the sheer untruth of this in the same paper. No supplies were handed over to the Russian government. They were distributed by the Alliance of Red Cross and Red Crescent societies, and not a word of complaint ever reached the Red Cross headquarters in Washington. But what makes it particularly nauseous is that we are officially informed that "the goods sent to Russia consisted almost exclusively of medical supplies, very little clothing, and almost no food." I might be tempted to think that these Russian police, who are, of course, capable of anything, got fat on the 6,000,000 blankets that were sent, but it appears that "no clothing went to Moscow, where Father Braun was located." All of which does not lessen my admiration of the good father's moral heroism. He could have beaten Kravchenko hollow at money-making.

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THE NEW PURITANISM

A lady of virtuous mind wrote to her local paper proposing that this boy-meets-girl business must be hit as hard as Communism. The paper promptly got a reply from a "a granny verging on 70" with "an extremely popular-with-the-boys teen-age granddaughter." She asked what the zealous spinster had done during the war. "For four years," she said, "these young people were forced to spend hours of glorious summer days and nights at work." Let them go ahead, she said. Fine, granny; but the birth-rate for the last three years is interesting all the same. Part of this new puritan movement is to declare or make the wearing of pants by women and girls illegal. One gentleman points out that the Bible (Deuteronomy XXII, 5) provides a basis for a law:

> "The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment, for all that do so are an abomination unto the lord."

He probably believes that that was written by Moses 3,176 years ago. Nothing like being up-to-date.

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A PRIEST SCOLDS US

We have slept badly for several nights after receiving a letter, written in ordinary ink, from a priest in the Philippines. It appears that we are "more bunkistic than the religion which you (we) despise." "Suppose," says the little rooster, "if I say, too, that Atheism is the greatest disease of your (our) mind, what would you say?" We are, of course, speechless. We are still inarticulate when he challenges us to prove what we say. As what we say about religion is mostly negative the good Father's idea of logic is remarkable. Anyhow he is confident of one thing: "Mr. Haldeman-Julius, I tell you that the McCabes and the thousand Atheistic fools like you will perish before you could drive away

religion and (presumably "an") inch from the place of honor which it has by defense of all logical men." Even allowing for the fact that the writer seems to be a Filipino we gather that the standard of intelligence required to be a priest in the Philippines is not exacting, but we have one consolation: Haldeman-Julius publications not only reach across the Pacific but even disturb the siestas of the priests and friars. We are scolded from a different angle in another letter. A French reader first scolds us for saying that 50 percent of the French were Atheists 50 years ago. He then lived there and found a different situation. It shows the fallacy of attaching special importance to the man who "has been there." In Joseph McCabe's *Decay of the Church of Rome* (1909) there are 30 pages of solid evidence on the matter. Taine, the leading French historian and an appeaser, made a laborious inquiry in Catholic circles in 1894 and found, as stated in his most famous work, that at the most eight millions of the 36 millions were Catholics. One clerical writer after another said so. As there were fewer than 1,000,000 Protestants in France the situation is clear. The famous Protestant writer Sabatier, who was not violently opposed to Rome, insisted that there were only 4,000,000 Catholics in France in 1909. The chief point of our friendly critic is, however, that we put the cart before the horse in attacking the churches. We ought to go for the capitalist system and "religion will gradually fade out." So Ferri, the leader of the Italian Socialists, said in 1920. So the German Social Democrats said in 1920. So they said in a dozen countries. What became of them? "Religion" advanced on their ruins and today is crying for the final destruction of Communism and Socialism. At the same time it is, as we have often pointed out, totally false that The Freeman concentrates on criticism of religion. It criticizes, impartially, bunk, lies, and reaction in whatever field it finds them.

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A PROFESSOR TALKS ABOUT MORALS

A professor who talks about the nature of morality must have the eye of an eagle. He can look the sun in the face. Civilization is, as everybody knows, based upon religion, and, since this cannot mean a belief in baptism or the immaculate conception, it obviously means the morality which religion teaches. On this view moral law is simple. God dictated it. Why he chose to put his ban upon certain categories of human actions, such as love-affairs, we do not recall that any theologian has inquired since that restless monk of the 13th century, Dans Scotus. Such inquiries are perilous because you would be apt to conclude, as Scotus did, that God put the brand "Verboten" on certain acts because they are socially injurious, and you come too near the scandalous heresy that sound moral law is just social law. But professors and a good many other folk have dropped the Sunday School version of these matters and, while many of them talk about "moral intuitions," most of them keep silent. One of them, addressing a Social Hygienic Council, has recently had to face the subject. He says that moral law "cannot be based upon experience or reason." He must have seen how the parsons present clapped their white hands, so, not being a Christian, he went on to say that we act on "our natural dictates." That is the worst evasion yet, and the man calls himself a Rationalist.

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